

# Franciscan Herald and Forum



OCTOBER

1956



# Franciscan Herald and Forum

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COVER PICTURE: St. Francis had been failing fast since mid-July 1226. When told that he would not outlive the autumn, he flung up his arms with a cheer: "Welcome, Brother Death!" He dragged on until October 3. While one of the friars read the sufferings of Christ according to St. John, the Little Poor Man, at his own request, was laid on the bare earth, his head sprinkled with ashes. He wanted to die in the utmost poverty; he wished to die naked, as the naked Christ died. God was indeed now his God and his all. He had nothing and no one else. While he was singing "Lead my soul out of this prison, that I may give thanks to your name," God released him from the narrow prison of his frail body, so that he could roam about in the spacious mansions of God's love.

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## Why After You?

THE DEPARTMENT OF SPEECH of the University of Notre Dame recently presented "The Complaining Angel" by the Genesian Players. The Genesian Players happen to be religious Sisters from almost every congregation under the sun and the play was for "religious only." *Time* (Aug. 10, 1956) thought the play was worth a write up and a few pictures. And the purpose of the whole thing is to revive the Catholic Theater from the roots up.

Paradoxically, some of the lyrics were by Poor Clare Sister M. Frances of Roswell, N. Mexico ("Somebody's got to guard the guardian angel"). The whole play is about a Guardian Angel who changes places with a Sister and finds the going rather rough. The score for this hilarious musical was written by Natalie E. White, who last year wrote "The Billion Dollar Saint."

This so-called farce has more fact in it than fiction, for it echos Brother Leo's "Why after you?" St. Francis suddenly appears on the campus of St. Ignatius University conducted by the Jesuits. What happens is havoc. How get rid of him? No one seems to know. What to do with him? While they argue St. Francis saunters about the campus talking to students. The barefooted friar is immediately imitated. The football team sheds its shoes. TV picks this up and it becomes a national sensation with international overtones.



The long and short of it is that the beefiest and the brainiest of the campus march off in mid term to troop after St. Francis "because," Dutch, the fullback says, "St. Ignatius didn't come down and ask us, Father—Saint Francis did, and we couldn't refuse him after he came down and asked us." Even the Vice President of the University winds up affairs with a million dollar check from the alumni (they thought the U. was so poor it couldn't afford shoes for the football team) and hies himself after St. Francis.

SO IT GOES ON—GENERATIONS following St. Francis who took up Christ's command "Follow Me" so literally and began the march. Those simple words—Follow Me—are the challenging ideal, and *in that death march against self* is contained the millennium of peace of heart sought in vain by the ingrown growth of greed and arrogant selfishness.

It is remarkable with what persistence the millennium is promised (and the more vehemently during these campaign months!) as the prize contained in each new reform package offered for public consumption. International as well as social peace and prosperity, universal brotherhood, in which the lion will lie down with the sheep, capital with labor, rich with poor, colored integrated with white; new laws and systems are going to furnish all of that, and a hundred failures are followed by the hundred-and-first self-same promise.

This brotherhood that is sought so desperately is not new to the world. Nor is the road to it new or less real. Such brotherhood was preached by Christ and found an astonishing realization in the first Christians. But it was not a brotherhood by law established; it was a brotherhood of voluntary good will and sacrifice for higher motives.

The world has seen one approximate approach to that brotherhood; but that, too, was inaugurated, not by law forced upon others, but by the simple example of an unselfish and complete abandonment to the will of God as it was practiced by St. Francis of Assisi.

St. Francis has made the world heir to his spirit, not only in the convents that bear his name, but in the program of life he has left for all walks of life. He is our Father and all we, his children, run after him!

Tertiary Youth gathered at the University of Notre Dame August 13-15 heard G. K. Chesterton's words: "There is an optimism that is the very heart of Hell. It tells us that we fit into this world." To this Bishop Leo Pursley offered . . .

# The Challenge of Christian Optimism

*by Most Reverend Leo A. Pursley, D.D.*  
Apostolic Administrator, Diocese of Fort Wayne

CATHOLIC YOUTH, ST. FRANCIS of Assisi, the Sacred Heart of Jesus—these are the subjects which occupy our thoughts this morning. Catholic youth, because this is a congress of Catholic youth; St. Francis, because you are here as members of the Third Order of St. Francis; the Sacred Heart, because we are commemorating this year, this month, in fact, the 100th anniversary of the extension of the Feast of the Sacred Heart to the whole world.

Now it is obvious that each of these subjects be given separate and adequate attention only at forbidding length. Our task is to bring them all into one focus. To do that we need to recognize the essential unity and harmony in all the works of God—and certainly these are his works. There is, in fact, a close affinity between these topics. Not youth alone, of course, but youth more urgently than others needs the inspiration of the saints in the

formation of a Christian soul, in the development of a full and fruitful Christian life. But to follow the saints is to walk in the footsteps of Christ; and all the world knows that the little poor man of the Umbrian hills fashioned his life so closely and so completely upon the pattern of the Sacred Heart that he walked in the very shadow of Christ and left the image of Christ upon his own age and upon all succeeding generations.

Any one of us could name a dozen reasons why St. Francis should appeal and does appeal strongly to the heart of Catholic youth, at least to that portion of our young people who have not been spoiled by surrender to the folly of the world, so different from the folly of St. Francis.

The title and text of Our Holy Father's recent, magnificent letter on the Sacred Heart might have been chosen with St. Francis in mind. Certainly it touches the very core of his



greatness and reveals the secret of his sanctity. It is a phrase from the prophecy of Isaias: "You shall draw waters with joy out of the Saviour's fountains" (XII-3). How deeply St. Francis drank of those living waters of grace, how joyfully he plunged his soul into that ocean of love, how utterly he embraced that source of life and holiness which is the Heart of Jesus is known to all who have felt the charm of his presence and the power of his own generous, joyful love for God and man and all good things. If it were possible to write his biography in one word I am sure that the word would be love. And what else does the Sacred Heart mean?

**I**T IS UPON THIS ONE BASIC, central aspect of the character and life of St. Francis that I should like to dwell this morning, because I think that it suggests the way in which his influence can be most helpful to our young people in finding their way through inevitable difficulties to the settled maturity of an orderly and virtuous life in the world today, whatever their particular vocations may be. I say this because St. Francis is for all time a supremely persuasive example of Christian optimism—a designation that may sound strange in this context, the full depth of which is not immediately apparent. I hope that it will become so as I proceed.

The heart of youth is normally optimistic. High hope and soaring aspiration are its native bent. The pursuit of the ideal is the real adventure of life. And when there is no understanding and sympathetic ear to listen, youth will nourish in secret its dreams and desires. Thanks be to God for this mighty natural impulse toward perfection which, wedded to the vision and the power

of grace, can do mighty things for the glory of God and the good of man.

Catholic youth, I beg you to keep your eyes fixed and your heart set upon that lofty level. This is no time to beguile ourselves with the Pollyanna philosophy that "God's in his Heaven, all's right with the world." The truth is—and you know it—that all is not right with the world precisely to the extent that God is not in it and too many people who are in it are not concerned about getting into God's Heaven. I am convinced that all young people who are doing any real thinking today are not taken in by the fatuous and false optimism which ignores this hard fact and the long chain of causes behind it and the longer chain of consequences that follow from it.

They know that whole generations of people cannot live furiously for the wrong things and expect the right things to come about by some fortuitous accident; they know that no superficial half-measures can create order out of intellectual confusion and moral chaos; they know that there is no real wisdom in clever catchwords; they know that every non-religious solution of vital problems is ultimately futile; they know that "the stale banquet of the senses" can never satisfy the appetite of the soul; they know that the acquisition and enjoyment of things do not constitute the purpose of living. And I think they know, too, that the wars through which we have passed and are passing and may pass again, demonstrate in the most terrible way the outcome of that false and vicious optimism, that creed of anti-Christ, which sets out to build a Heaven on earth in despite of Heaven and turns the world into a graveyard of buried hopes.

ALL OF THIS HAS, TO BE SURE, the familiar ring of reaction — the word by which so many critics of the Church think to discredit her teaching if not to silence her voice. We are told, even in some liberal Catholic circles, that we live in a pluralistic society, that we must be prepared to make timely concessions to ideas and values at variance with our own. Well, of course, the need of tolerance and charity is always with us. But there is another necessity equally clear and certain: We must all decide at what point compromise with error becomes treason to truth; we must decide how we can meet our obligation to leaven the mass of society, to restore all things in Christ, to be salt of the earth and the light of the world and still keep on dancing to its favorite tunes; we must decide how we can function as living members of the Body of Christ, as soldiers of the Church Militant, and still accept supinely, without resistance, without counter-offensive, a spirit that says anathema to Christ and nullifies the meaning of his mission and of our participation in it.

We do not suppose for a moment that this conflict of which we are and ought to be so keenly conscious has come about in our own day merely as a kind of climax to the accumulated failures and defections of the past, or that it is due entirely to some evil genius peculiar to our age. The movement away from God, away from the center of all life, has been alternately accelerated and retarded by various forces all through the long course of history. The point is that the conflict which is the primary business of the Christian is a necessity, a necessity that lies in the very nature of truth and error, of good and evil, of light and dark-

ness, of life and death, of Heaven and Hell, of all that is and all that is not of God. Once we are fully aware of this fundamental fact and fully adjusted to its demands, we are able to see, at least, why the answer which St. Francis gave in and to his world is substantially the answer which we must give in and to our world. That answer is "the ready courage of the fool" in all the holy implications of that tremendous dynamic little word, the courage to be a Christian, to be another Christ, a sign of contradiction, thinking with his mind and loving with his heart, crucifying ourselves to his cross and rising with him in glory and triumph.

THERE IS NO OTHER ANSWER. And just as truly the difficulties involved in our giving it are enormously formidable and frightening. But they do not excuse us from the duty of trying and they will not deliver us from the consequences of not trying. It was a weak, cowardly, neurotic complaint that young Hamlet made: "The time is out of joint. O cursed spite that ever I was born to set it right!" There are melancholy young men in our own day who sing the same sad song in the same minor key. I do not think that the note of frustration so articulate in much contemporary writing is all adolescent pose and pretense. I think it is deadly serious and terribly tragic. If I may fix the metaphor, I think it is a poisonous weed growing out of the waste-land of souls untouched by the transforming Finger of God, unwatered by the fountains of grace, uncultivated by the Divine Husbandman. How much braver and better is the ringing cry of Pius XI: "Let us thank God that he makes us live among the present problems . . . It is no longer per-



mitted anyone to be mediocre. All men have the imperative duty to remember that they have a mission to fulfill—that of doing the impossible.”

*This is the challenge of Christian optimism to the pagan optimism that has in it the roots of despair, to the kind of optimism that Gilbert Chesterton meant when he said: “There is an optimism that is the very heart of Hell. It tells us that we fit into this world.”* It is the sort of optimism that inspires commencement orators to assure college graduates that the world is their private oyster; all they have to do is open the shell and pick out the pearls; and for this pleasant pastime their education has given them the magic formula. This is the optimism that breeds the pessimism that darkens the outlook of so many today. Ideas do have consequences. They bear a numerous progeny, and the children are no better than their parents. We in America are learning that lesson late, if at all, but we shall miss the full meaning of it unless we learn also that there is a true optimism, a Christian optimism, whose baptismal name is Hope, whose origin is divine, whose energy is immeasurable and irresistible. It is the optimism of Christ, of St. Francis. It must be ours, and we must exert its force against the false optimism, the hellish optimism, founded upon the myth that has so dominated our age, the myth that man is the beginning and the end, the center and circumference, of all things, that he alone can operate his own destiny and the means to attain it.

**C**HRISTIAN OPTIMISM IS ONE of those profound and sublime paradoxes of the gospel which the saints understand best, which you and I must try to understand. It tells us that we do

not fit into this world. It tells us that we were not made for this world. It tells us that we can do nothing to improve this world except by loving God and refusing to live for anything else. *Christian optimism, if I may venture a definition, is the art of living under the full influence of supernatural faith, hope and charity and, by the power of those virtues, of acting under the firm and steady pressure of the divine will.* Contrary to all short-sighted speculation, this is the only way to freedom, happiness and peace.

As the world departs from God it must inevitably move closer to the climate of Hell. We are all driven forward or backward, upward or downward by the sheer force of what we love and how we love, for to love is a necessity of our nature as creatures and children of the God who IS Love. That is why we must attach our human loves, with all their imperfections of excess and defect, to one pure and permanent Source of love until we come at last to realize that all true love is from God and is destined to draw us to that central fire of Divine Love which lights and warms the whole of creation and fills the soul of man to its capacity to love and to rejoice in loving.

And now, let me say by way of summary that Christian optimism, as I have tried feebly to present it, was first preached and lived by Jesus Christ. You will find the whole substance of it in one of the first utterances of his public life: “Seek ye first the kingdom of God and his justice, and all these things—all other things in due measure—will be added unto you.” Need I remind you that there is another voice, a voice of many tongues and tones, a voice that whispers and shouts at us day after day, a

(See page 320)



# CHRIST TRIUMPHANT

*"The King of Glory Shall Enter"*

by MAXIMUS POPPY O.F.M.

IF YOU WERE TO place the eleven panels of Fuehrich's "Triumph of Christ" end on end, the sixth one presented in this issue would occupy the central position for an artistic reason if not for its chronological sequence.

Considered artistically, the grouping is a departure from the procession-like format of all the other panels in the series. In the language of the day we would say that this month's picture represents an ornate float placed midway between the sundry contingents of marching men and women. And the central theme of the float is the figure of the Savior of the world, for once actually appearing in person. He appears indeed as the conquering victor and sovereign of the world he holds in the palm of his hand—itsself battle-scarred but glorified. Triumph, indeed!

It was customary in the days of ancient Rome for victorious generals to celebrate the overthrow of their country's foe by a grand triumphal procession into the city. Sometimes a triumphal arch of heroic proportions or a column would be erected to signalize the event. Thus, the traveler to Rome invariably stops at the Arch of Titus with its sculptured mementos of that emperor's sacking of Jerusalem, and at the column of Trajan with its spiral carvings de-

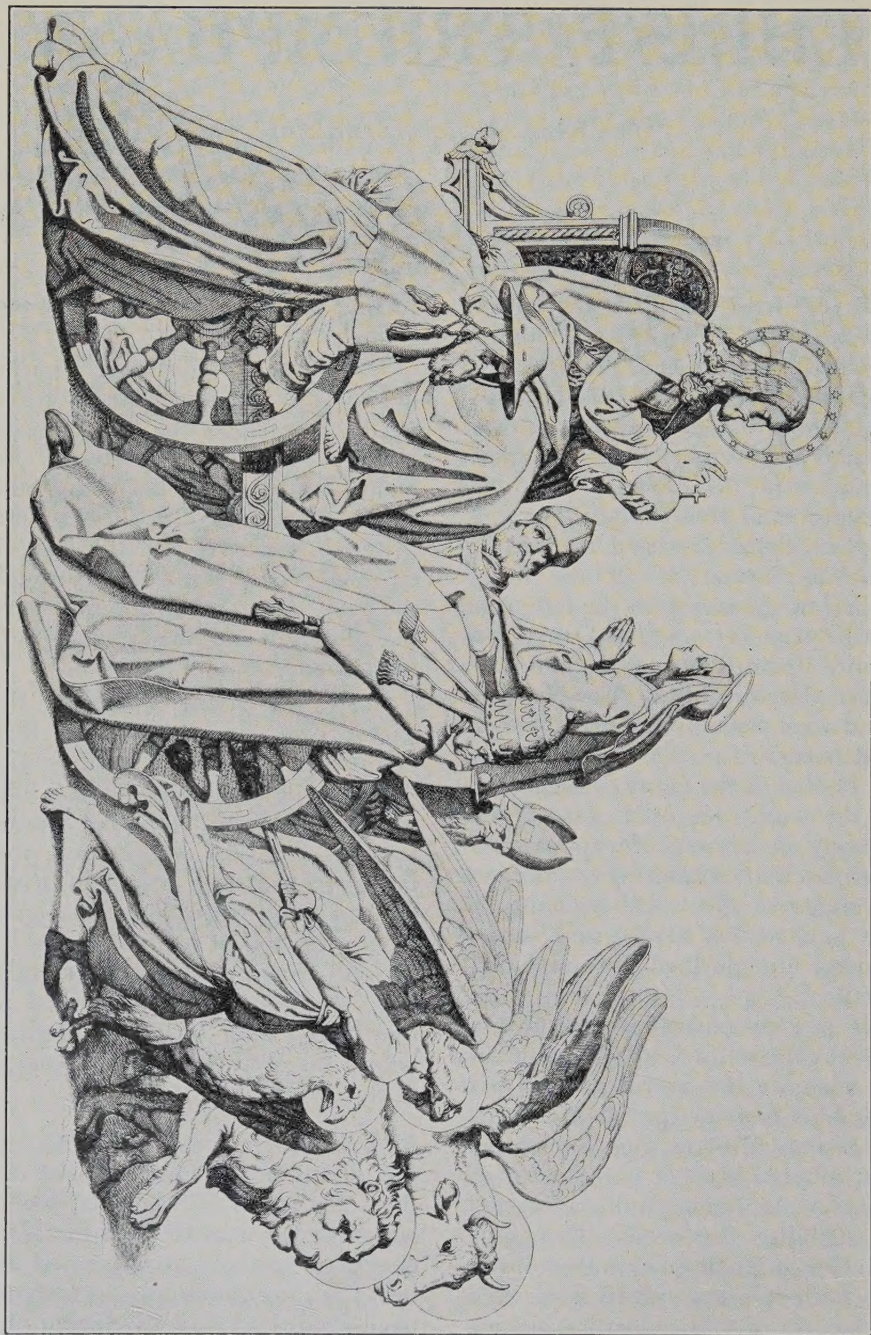
picting just such a triumphal homecoming.

Seated on a glittering chariot drawn by prancing, high-spirited steeds, surrounded by his cheering soldiers, war-scarred veterans of many battles, and displaying the spoils of war—royal prisoners and priceless treasures — the laurel-crowned conqueror rode through the gayly decorated streets to receive the adulation and homage of a grateful citizenry.

Christ, the Divine Conqueror, the Victor over sin, death, and hell, before whose glory all earthly conquerors pale into insignificance, likewise celebrates his triumphal coming into his own. An anticipation, this fancy of a Christian artist, of Christ's final triumph when at the last judgment "the Son of man will come in a cloud with great power and majesty." He himself had promised in the darkest hour of his humiliation before his earthly judges to appear as the Triumphant Christ.

ENTHRONED ON THE triumphal car of his holy Church, Christ displays his spoils of war, that world which he has wrested from the arch-enemy of mankind at the cost of his own precious blood, split in torrents from countless wounds during the heat of his supreme struggle on Calvary's heights.







But unlike the tyrants of old who made the conquered countries miserable victims of their heartless cruelty, Christ, the Prince of Peace, extends his hand in blessing over the world he has conquered. His whole appearance breathes love and mercy and pardon. He is indeed the powerful King of glory," at whose name all knees shall bow, of those that are in Heaven, on earth, and under the earth" (Philip. 2, 10). But withal Christ is the kind, loving Father of his people, the Good Shepherd of his flock. And lest we, his sinful children, his wayward sheep, would still fear to approach his throne of triumph, he has placed thereon his own beloved Mother to be our advocate and intercessor. She is seated at his feet, she the Virgin-Mother of the Redeemer, whom he has given as our Mother. She will lay our petitions before him and draw forth from his hands countless blessings for her children in the vale of tears.

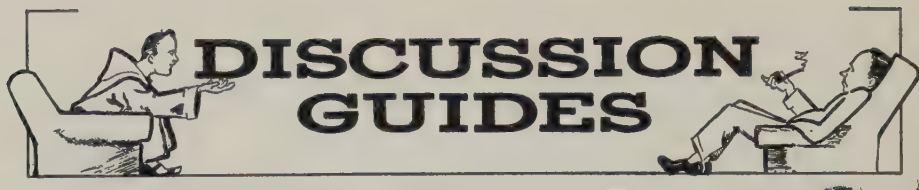
The Divine Victor's triumphal car is drawn not by senseless steeds but by "the four living creatures" mentioned by St. John in the Apocalypse and forecast by the Prophet Ezechiel in the opening chapter of his book of prophecies. The June issue of this magazine has already told the reader that since the early days of the Church Ezechiel's fiery vision has been the basis for our now familiar symbols of the four Evangelists and the reasons for these attributions. It will bear repetition to point out the winged human as representing St. Matthew; the winged lion, St. Mark; the winged ox and eagle characterizing Saints Luke and John, respectively. The virginal Seer of Patmos beheld these "four living creatures" full of irresistible power and aglow with heavenly brilliance in the

clouds of Heaven drawing the chariot of the Most High. Their several records of the Glad Tidings carry Christ and his word to the very ends of the earth.

**B**UT THEY ARE NOT ALONE. Four other heroic figures assist them in propelling the chariot onward in the straight course of God's truth. These latter are the holy Fathers of the Church, Ambrose, Augustine, Gregory and Jerome—these glorious representatives of that sacred Tradition which, together with the Holy Scriptures, extends to all men the saving fruits of Christ's victory on the cross, and opens up to all the fountains of God's revelation to man. Today, after 1500 years, the Church still teaching calls upon the corporate consciousness of these holy Fathers and Doctors of the Church to ascertain what they themselves recall from the apostolic teachings; and therefore, what has and what has not been deposited into the treasury of Christ's infallible teaching.

By way of summing up: in the preceding pictures of this series you have seen the triumphant Christ prefigured by the Patriarchs and Saints of old; foretold by Jewish and pagan seers; heralded by "the Voice" in the wilderness. In the present picture Christ finally makes his appearance in this his triumphal march through the ages, borne with his spotless Mother on the chariot of his holy Church and drawn by the combined efforts of the Sacred Scriptures and Tradition. And as he proceeds on his victorious way, we seem to hear the multitudes going before him crying with Royal Prophet David, "Lift up your gates, O ye princes, and be ye lifted up, O eter-

*(See page 320)*



**TEXT:** "Everyone who hears these my words and acts upon them shall be likened to a wise man who built his house on rock. And the rain fell, and the floods came and the winds blew and beat against that house, but it did not fall because it was founded on rock" (Mt. 7, 24).

"And whoever shall observe these things, may he be filled in Heaven with the blessing of the most High Father and be filled on earth with the blessing of his beloved Son together with the most holy Spirit the Paraclete and all the powers of heaven and all the saints. And I Brother Francis, your poor little one and servant as much as I ever can, confirm within and without this most holy blessing" (Words 282 i).

**SUBJECT:** THE REWARD THAT COMES FROM OBSERVING GOD'S CALL

1. *Just what is my Franciscan vocation?*
2. *I have been promised eternal life if I keep the rule. Can I bring another to eternal life through Francis?*
3. *How best can I bring another to appreciate Franciscanism?*

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**TEXT:** "A bruised reed he will not break and a smoking wick he will not quench" (Mt. 12, 20).

(A brother who overdid fasting, roused the entire community one night with his cries that he was starving. Francis made him eat, and to avoid embarrassment, he had all the brothers get up and sit at the table with him. He explained): "What I did here about eating was done purposely, not by inclination. Fraternal charity called for it. Let the charity, not the eating, be the lesson to you for while eating caters to gluttony, the charity caters to the spirit" (Words 127).

**SUBJECT:** TRUE LOVE AND SYMPATHY FOR ANOTHER.

1. *What is the bruised reed and smoking wick Christ mentions?*
2. *In what sense could this be applied to the brother mentioned above?*
3. *Of what must we be careful when we see someone weaker than we in some respect?*
4. *Christ and Francis had a tremendous influence on sinners. How do you explain it? How can you duplicate it?*



This article is one chapter from a booklet entitled *Notre Pere Saint Francois* published by Editions Franciscaines, Paris, and translated for Franciscan Herald Press by Sister M. Bonaventure O.S.F. of Sylvania, Ohio.

# Our Father Saint Francis

*by Gustave Boulez O.F.M.*

NO ONE CAN DESCRIBE, writes Celano, Francis' solicitous care for those confided to him. Constantly he implored Heaven for his children, and was more concerned for their salvation than for his own. The sacrifices he offered the Divine Majesty were for his children, winning for them God's blessings.

There was a tinge of fear in his love for his friars; could it be that this little flock that set out so bravely as exiles from the world would one day be sent away as exiles from Heaven? How could he enjoy celestial glory unless his little sheep were with him too—those whom he had given life with so much grief, placing them on the path to Heaven with so many birth pangs.

Truly, the love of St. Francis for his brethren was maternal. "As a

mother," Brother Leo writes, "did Francis speak to him." And Celano says that the early friars spoke of Francis "as a most tender mother." We can be sure, then, that Francis first practiced perfectly what he demanded of his friars: "If a mother tends and loves her child in the flesh, with how much greater attention must anybody love and tend his brother in the spirit?" (*Words*, 284e).

Francis offered his friars to Jesus; and to his followers he gave Christ, the life of souls. In thus sharing with Christ the birth of new supernatural life brought into the world, St. Francis also shared in the suffering Jesus underwent to bring new life to the world. For it was truly by his suffering that the seraphic Father begot souls for Christ. In the liturgy

for the feast of St. Francis (October 4) we read that *Francis merited his children* by his union with the Crucified Christ and by his great apostolic labors.

No earthly love runs deeper or stronger than the love of father and mother for their children. Even weak souls often reach heroic heights, kindled by the fire of this love. This is the kind of love and devotion God inspires in the souls of those called to be spiritual fathers, a devotion more beautiful, more pure and the deeper because it flows from the purest heights—the heart of God himself.

By nature Francis was tender hearted, kind and courteous; these are the qualities that underlie his gift of fatherly love. But he had to “work at” increasing this kind of fatherly love in his heart, making himself servant of all, giving himself with all his heart to each friar that turned to him for help. “For them,” says an early chronicler, “he had always the heart and smile of a mother and he prescribed that all superiors do as he had done.”

St. Francis loved his little band, observes Father Gemelli (*Franciscan Message to the World*). He understood their difficulties, he warned them, he calmed their fears. He suffered so much at the first parting from his twelve companions that he had to call them back by means of a miracle. Every separation was for him, as it was for them, a sorrow he was unable to hide; each reunion became a feast.

To the smallest request from the least of the friars he responded with the most engaging kindness. There is the incident of the two French friars who travelled to see Francis, only to have their meeting with him postponed because of the concern of his close companions for his welfare.

But Francis sought the Frenchmen out himself and greeted them with a kindly blessing.

When Brother Richer feared that Francis held little affection for him and looked on this as a sign of God's displeasure, Francis approached the troubled friar of his own accord and showed him every mark of fatherly tenderness (see *Words*, 126).

Brother Leo too, jealous with the love of a devoted friend, was invited to be Francis' constant companion-secretary; to him Francis gave a blessing written out in his own hand and, at death, willed to Leo his own tunic.

Francis saw his spiritual family grow in great, galloping strides; he gathered it close to himself in the ecstasy of the stigmata, during the hours of his last agony and, according to legend, even in Paradise. For the *Fioretti* relate as true that each year, on the anniversary of his death, Francis visits Purgatory to deliver the souls of the members of his three orders and of those devoted to him. Dante pictures Francis descending from Heaven to duel with the Devil for the souls of his dying children.

Francis, as a founder of religious orders spread so widely throughout the world, was anything but solemn. He was always available, ever tender, truly maternal in his love for his friars. His own words bear out his own attitude of mind on this point. At one time he pictures himself as the poor mother of children whose father is the great king (*Words*, 45). At another time, he is a black hen defending her chicks (*Words*, 254). This is the kind of love that “makes” Francis—humble, mindful of little people, faithful to poverty, a love not seeking its own satisfaction but always the good of another. It is the kind of love that can draw men



from the whole gamut of temperaments: tender Brother Leo, sensitive Brother Rufino, and Brother Masseo whose honesty and good sense redeem an exaggerated self-confidence; a Brother Juniper whose guilelessness at times grew almost gruesome; a Brother John with his touching simplicity; the two mystics, Giles and Bernard; Brother Angelo Tancredi, the soul of chivalry; Brother Pacifico, the troubadour "king of verse"; Brother Elias, the dreamer of great dreams and of vaulting ambition.

By the power of his love, practical and palpable, Francis fused men and women from all ranks of society into his three orders, satisfying the thirst for heroism in the heart of the peasant as well as the pope. This supernatural love became the moving force in the soul of St. Francis. Here is the keynote in explaining his influence; from this source flows the living waters of Franciscan fraternity and vitality. And because men feel that they are loved by Francis as brothers—all men—so Francis is loved by all. But a special love burns in the hearts of his Franciscan children for their tender and merciful Seraphic Father of whom they are ever mindful.

#### THE TEACHER

**T**HE HIGHEST FORM OF FATHERHOOD, Dom Delattra has declared, is one which implies *transmitting doctrine and enlightenment*. The pattern and source of such fatherhood are in God, the father of all light (Jn. 1, 17).

As a father and shepherd, Francis nourished his children with true doctrine. According to St. Anselm true doctrine must penetrate the veins, the bones, the entire being, contemplating hidden mysteries with the pure vision of the heart. St. Augus-

tine compares this true doctrine to a "machine that erects the edifice of charity."

What Father Huby says of St. Paul can just as well be said of St. Francis: "He wrote, not to develop an abstract speculative system of theology, but to lead each of those to whom he addressed himself to a faith ever more fully penetrated by Christ, the source of salvation, and to a life in harmony with that faith." St. Francis de Sales wrote: "I hold as a model the love of that great master of the science of the saints." And Father Augustino Gemelli names St. Francis "the great teacher of souls."

St. Francis the teacher preached constantly. He amazed the most learned and carried off the flintiest. He taught not only by speaking but by writing too—many letters and sayings in his own hand and much written by the friars at his dictation.

"At the beginning of his religious life," remarks St. Bonaventure, "his understanding of the things of the spirit was little; but from that time on he made remarkable progress and acquired perfect knowledge, not only by prayer, but also study. His keen mind and retentive memory help shape him into the ideal teacher."

Throughout the office of his feast, the title of teacher recurs repeatedly, as Le Monnier remarks, not only in the sense of one "who teaches with authority a unified system of coordinated truths, but as designating a man endowed with a singular power of penetration, both natural and supernatural, and of clothing thought in forms flexible, vivid and concrete."

By judging the tree of the Franciscan Order by its fruits, the spiritual doctrine taught by Francis and left as a heritage is impregnated with

power—the power which gives each of Francis' orders its characteristic life and saint producing energy. St. Francis was aware of the importance of the message he had to give the world. "There was nobody," he says in his Testament, "to show me what to do; but the Most High himself revealed to me that I was to live according to the Holy Gospel" (*Words* 282c). He wrote it down "simply and in a few words" and he wanted his spiritual heritage accepted and lived thus. "And I strictly command all my brothers both clerical and lay, in obedience, not put glosses on the rule or on these words, saying: They are to be understood thus: but, just as the Lord has given it to me to speak and write the rule and these words simply and purely, thus simply and purely are you to understand them and with holy practice to observe them to the last" (*Words* 282h).

#### THE LEADER

MOTHER CHURCH IN HER LITURGY hails St. Francis as "the Leader of the Minors," the "new leader of a new army."

He dreamed of leadership as a youth. While still in the ranks of Walter of Brienne whom he had joined for a military campaign, Francis had a strange dream. He saw a great mansion filled with armor, all marked with the cross. At the same time a voice said to him, "All these arms are for you and your knights." Suddenly he knew he was to be a leader. But God had not destined him to lead an earthly army; his was to be a brown army of God's troubadours. When the first friars joined him, Francis' conviction grew stronger. When discouragement beset the little band he bolstered them with a prophetic picture: "I tell you there will be many noble,

learned men joining our company who will take it as an honor to beg for alms . . ." (*Words*, 10). "I have seen a great multitude of people coming to us and wishing to associate with us . . . "Why, there is still in my ears the sound of them going and coming at the order of holy obedience. I have seen the roads so to say of every nation coming together hereabouts, filled with the multitude of them. Natives of France are coming, Spaniards hurrying along, Germans and Englishmen a-running, and a very great multitude of the various other tongues making haste" (*Words*, 15).

Here is our Father and our Leader. Learn to know him! Search out the character and qualities that made him a leader. He had a quick and firm grasp of his ideals and the courage to defend them. At the same time, he had a holy distrust of himself—the mother of humility—which made him ever anxious to seek out and accept advice and counsel.

Always he bore the heaviest burdens himself. He alone begged for alms for his little company in the beginning. He knew how to measure his demands according to the varying needs of the person, the time and the occasion. He asked of others only what he practiced himself. To the sensitive soul, to the sick, and to temptation-ridden souls he gave particular attention. Though he was the Leader of his brethren and the first among them, he saw himself as Jesus was among his apostles—the servant of all. Forever after Francis' superiors were to be called "ministers" or servants. In his rule he directed superiors to show their brethren such condescension that the latter might deal with them "as masters with their servants."

(See page 319)



## ST. FRANCIS (HIMSELF)

Albert Nimeth O.F.M.

**S**T. FRANCIS WAS A LITTLE man with a big heart who made such a success of this business of living because he was so much like his Master.

**Little Man** St. Francis was a "little man," that is, he was humble. The fact that people throng after him he explained in this way: "God has sought through the world seeking by what miserable wretch he can best manifest his powers. His divine eyes falling upon the earth have not been able to find anything so vile, so base, so petty so ignoble as myself. I am a nobody and the world cannot help but marvel at the gifts God has bestowed on a nobody and the work he has accomplished through a nobody."

**Secret** The great secret of the humility of Francis was this: He thought, and acted and lived as if no one existed on earth but God and himself. He was so overwhelmed by the power and glory and perfections of God that everything else paled into insignificance, himself included. God was everything and he was nothing. From this was born the conviction that what a man was in the sight of God so much he was and no more. Francis judged his worth according to the norm of God and according to that norm he could not but be a "little man."

**Big Heart** Francis had a "big heart." He was charitable, generous, all-embracing in his love. By nature Francis was warm and affectionate. He was a born lover. "To love great things and to be great in love had always

been the need of his heart." If anyone loved God, it was Francis. His whole heart and soul and mind vibrated with seraphic love of God. When it came to expressing his love, he could only say: "My God and my All." That told the whole story.

**Action** For the sake of this love he would beg stone to repair Christ's church. For the sake of this love we would relinquish his right to life of comfort and ease. For the sake of this love he made heroic bids for martyrdom. For the sake of this love he would serve his fellowmen without counting the cost. No matter how much he had done to show his love, he was never satisfied. In the last days of his life he repeated again and again: "Brothers, up to now we have done nothing. Now let us begin." All that he had done seemed little because of the greatness of his love. His heart was too big and his frail body could not contain it. Utterly worn out in the service of the Lord he longed to serve still more.

**Christlike** "So much like his Master." Francis strove to live and work for truth as Christ lived and worked for it. He hated sham and hypocrisy as Christ hated them. He sought to acquire some of the patience and kindness, the love and tolerance, the understanding and gentleness of Christ. He sought to merge his personality with the personality of Christ and so well did he succeed that his daily life so reflected the life of Christ that he became known as the "mirror of Christ."

Donatus Grunloh, O.F.M.

The pertinent command of Our Holy Father in his recent allocution to the tertiaries of Italy to "Go and do" the deeds of our Father Francis echo our Lord's words to "go and do in like manner." Beginning with the ABC's in the tertiary school of Christian perfection means beginning with . . .

## The Faith Men Live By

**D**URING THE RECENT ITALIAN National Third Order Convention held in Rome, Pope Pius XII reminded the delegates of the main purpose of the Third Order. "Before all else," he said, "you must be a school of integral Christian perfection. Of course you cannot be an assembly of entirely perfect beings, but you must try to be a school of Christian perfection."

The Third Order rule is a way of life; its first objective is the sanctification of the individual. But the foundation and the root of sanctity is *faith*. Our Holy Father further urged the tertiaries to "try to become a school of genuine Franciscan spirituality. For this a deep "Seraphic *faith*" is necessary.

**W**HEN WE RECALL THE NECESSITY of the virtue of faith for the life of grace it is easy to see why we find a special mention of faith in the very beginning of the Third Order rule. The spirit of faith also permeates the rest of the rule. In the very first chapter of the rule we find this prescription: "Only those may be received as members who have completed their fourteenth year, and are of good character, peace-loving and *above all of tried fidelity in the practice of the Catholic faith and in loyalty to the Roman Church and the Apostolic See*. Solid faith is among the first requisites of the candidates for membership.

There is no need to explain faith in detail but we will recall the defi-



nition and point out just a few important aspects of faith in general. Faith is a theological virtue that inclines the mind, under the influence of the will and grace, to yield a firm assent to revealed truths, because of the authority of God. The man of faith cannot be "choosy," accepting some truths and rejecting others. All must be accepted without exception. And he gives his assent to them not because he understands all of them but simply because God revealed them. Besides, the assent given must be firm, not wavering and hesitant.

Such is the faith required of every true fellower of Christ. But of the tertiary a deeper faith is expected. Even before membership the tertiary must be of "tried fidelity in the *practice* of the Catholic faith." The rule's insistence on a virile faith can be explained in the light of history. At the time of St. Francis there were many heresies that caused much confusion and harm. Many of the heretics posed as good Catholics. Francis wanted none of these in his order. He and his followers must above all be true to the Catholic faith and loyal in all things to the Roman Church and Apostolic See. A simple, solid faith was Francis' answer to the heresies of his time. That was during the Ages of Faith . . . How much more so is this deep child-like faith necessary in our day of indifferentism and materialism—indifferentism that is almost common even among Catholics. These lukewarm and half-hearted Catholics have no place in the Third Order unless their purpose be to change from their dangerous position.

### The Faith of Francis

ST. FRANCIS NEVER DEMANDED more of others than he did of himself. After his "conversion" his whole life was guided by faith—his thoughts,

words, and deeds were permeated, saturated, by the truths of faith. When, during the process of conversion he was in doubt as to what kind of life to lead, he consulted the written revealed word of God, the Gospel, so that later on he could truthfully write in his last Testament: "When the Lord gave me some brothers, no one showed me what I was to do, but the Most High Himself showed me that I was to live according to the form of the Holy Gospel."

All through life his actions were always motivated by faith. The reason why he did things as he did, or why he commanded his followers to do likewise was never a purely natural motive, but always because the Lord said so, or because the Lord did so. He called upon the authority of God as the reason and motivation of his action.

The pivotal dogma of Francis' faith was the *humanity of Christ*. This was the unifying truth, the motivating, driving force behind his whole life. During the years of his spiritual formation, his novitiate, Francis was so thoroughly imbued with the truth that the Son of God had become man—a man just like Francis—that this mystery of the Incarnation was always uppermost in his devotion. Christmas the feast of feasts for Francis "because on that day God became a poor little child." The step from the Crib to the Cross was an easy one for Francis. And his faith in the passion of Christ was so real and deep that it found its culmination in the impression of the Stigmata.

Both the Incarnation and the Passion were climaxed in the Holy Eucharist. Francis never tired of preaching of Christ in the Eucharist. In his Testament he writes, "The Lord

gave me so great faith in churches that I would simply pray and say thus, 'We adore Thee Lord Jesus Christ here and in all thy churches which are in the whole world, and we bless Thee because by Thy holy cross Thou hast redeemed the world.' His faith in the Eucharist was also the motive behind his high respect and reverence for priests. Francis wished to fear, love and honor all priests as his masters and would not consider sin in them. "And I do this," he wrote, "Because in this world, I see nothing corporally of the Most High Son of God Himself except His Most Holy Body and Blood, which they receive and which they alone administer to others." If there is any distinctive characteristic of the faith of Francis which was the basis for his seraphic love, it must be his lively faith in the Humanity of Christ: Christ in the Crib, Christ on the Cross, and Christ in the Host.

## Faith in Our Time

**W**HEN WE STOP TO CONSIDER the deep faith of St. Francis as manifested in his life and his writings, there is one fact that stands out in bold relief: The virtue of faith is an absolute necessity for anyone who wishes to garb himself and live as a Franciscan. Nor can this be just an ordinary mediocre faith. It must be a strong, vibrant, active faith. Not one that is kept "hidden under a bushel"; but one that is brought out into the open so that it can be seen by men and they too might praise and glorify God.

The rule itself is nothing but a set of lifeless prescriptions and restrictions. It will come to life only when it is fed by the strong supernatural motives of faith. Only then will it be "the book of life," "the marrow of the Gospel," the "pledge

of glory." What natural motive can be found to observe the rule of moderation, to "avoid extremes of costs and styles, observing the golden mean?" Only "because Christ made Himself poor on the earth" is a strong enough reason for us to follow the middle path in a world that is full of extremes.

Again a lively faith is needed to observe the precepts which command tertiaries to receive the sacraments of Penance and Holy Eucharist *at least* once a month and to attend Mass daily if possible. Only a Francis-like faith, not just ordinary faith, will be strong enough to get action, especially if it means sacrificing leisure time or sleep.

Just as the first precept of the rule demands "tried fidelity in the practice of the Catholic faith" so also the last comment in the rule presupposes this deep faith: "Those who offend any provision of the rule, do not incur the guilt of sin unless in so doing they also transgress the commandments of God or of the Church." Now take away faith, and the tertiary has no sound reason in the world for fidelity to the precepts of the rule. Without faith why would a tertiary recite his office daily, or wear his scapular and cord habitually, especially when these can be so uncomfortable in hot weather and perhaps even the cause of caustic remarks? Without faith would the tertiary be able to "keep away from dances and shows which savor of license as well as from all forms of dissipation, with utmost caution"? Only a person of "tried fidelity in the practice of the Catholic faith and in Loyalty to the Roman Church and the Apostolic See" has strength and reason enough to observe the rule and in his daily life be an example to others in the practice of piety and good works. ●



# *The Divine Counselor*

Conferences on Franciscan Virtues  
and the Spirit of St. Francis

by PHILIP MARQUARD O.F.M.

**W**HO WAS THE PERSON directing the career of the man of Assisi? It was the Holy Spirit. St. Francis saw the Holy Spirit behind every person and event, and he was grateful for it. Faithfully he carried out the commands and the inspirations of the Divine Sanctifier. The result? Just note that Pope Pius XI called St. Francis the second Christ because of his conformity to Christ in mind and heart.

Unless the Holy Spirit is active in your daily life, you will fail to reach out beyond yourself. Hence it is imperative to know the Holy Spirit and cooperate fully with his work.

## 1. THE SPIRITUAL DIRECTOR

The true spiritual director of your soul is the Holy Spirit. He is the Sanctifier. The Holy Spirit is co-equal with the Father and the Son. The same Lord and God as they are. He proceeds from them both, that is, He is the living Love that radiates from them to each other. In the divine nature, love is such a mighty energy that it is not simply something in God, but Someone in God.

In all God's doings outside himself the three Persons are working as one. Nevertheless, following Christ's scriptural assertions, we reckon as done by the Third Person all the work of sanctification.

The Holy Spirit in us is the Light

of hearts, the Father of the poor, the Giver of gifts, the best of all Consolers, the Guest of soul; He is Rest in the heat of labor; He is comforting Solace in sorrow." All this we find attributed to the Holy Spirit by Mother Church in her remarkable Sequence for the feast of Pentecost.

The person who is truly filled with the Holy Spirit is fearless, because he knows who is within him. He is full of love and goodness, and since love and goodness spread like fire, he wants everyone else to share the joy that bubbles over in his own heart. Surely this explains St. Francis' great joy. He fell in love with the Holy Spirit. To fall in love with God, it has been said, is the greatest of all romances, to seek him the greatest adventure, to find him the greatest achievement. You must be convinced of the truth of this statement to begin on the road of real success in your spiritual life.

Besides being the Sanctifier, the Holy Spirit is also the Teacher. As Holy Scripture relates: "The Holy Spirit, whom the Father will send in my name, will teach you all things, and will bring all things to your mind whatsoever I have said to you." What does he teach you? He helps you to know God as your Father—kind and protecting; and to know Christ as your Brother—helpful and saving. "This is eternal life, that

they may know you, the only true God, and Jesus Christ whom you have sent." He helps you not merely to know about Christ, but to know Christ, to understand him and his teaching, and to live that teaching as he did. Indeed the Holy Spirit did this exceedingly well in the case of St. Francis. He was a docile and eager pupil of the Holy Spirit. You can do nothing better than to imitate him.

As the Teacher, the Holy Spirit also cleanses what is base, bedews what is parched, heals what is wounded, bends what is rigid, warms what is chilled, guides what is astray. The filthiness of sin, the dryness of soul resulting from the attempt to draw waters of true joy from the empty cisterns of unlawful or purely worldly pleasures, the stubbornness of will coming from unwillingness to give up venial sins, the chill in our hearts which forgetfulness of God brings on—we realized that these things make us unhappy and they will eventually spell our doom. Yet the Holy Spirit can and will teach you how to overcome all of this.

## 2. PROGRAM OF ACTION

To succeed as St. Francis did with such complete cooperation with the Holy Spirit, it is necessary to follow his program of action: thank, use, and rejoice.

If it is true that life is the inevitable process required to purify and sanctify us and make us fit for union with Christ, then, if we wish to be logical, it is not sufficient to be merely resigned. If someone hands you some money with which to make a good investment, you do not stop to make an act of resignation. No, you thank him without a moment's hesitation. Why not do the same when it is a matter of a spiritual investment? You must understand this

correctly, however. If someone insults you, for example, you do not have to thank the person for the insult, nor enjoy it for its own sake, but you must thank the Holy Spirit, who permitted it for the opportunity it contains—for the spiritual dividend it will pay. That is seeing the Sanctifier behind things.

All the saints were grateful for the opportunity every moment contained. It is this attitude of mind which makes the devil furious with the saints. All that the evil spirit can do with such men is to annoy them, but only as far as God permits.

Yet it is not sufficient to be merely grateful, you must also use the opportunity. By using it is meant to allow it to have the effect on you for which it was sent or permitted to befall you. The Holy Spirit does not want your fellow men to be unjust or unkind to you, but if they are, he does desire you to use the opportunity. It is not necessary to know just why everything happens, it is sufficient to know that there is no such thing as chance. Everything that happens to you is intended to play a part in your sanctification.

When we speak of using every opportunity, many retort: "Oh, it requires a saint to do that." It does, but mark well, it requires that fortitude of a saint, and more, to stand the reaction of lost opportunities. "We go to Hell," St. Thomas More declared, "with far more pains than we might go to Heaven with." It is just a moment's satisfaction or pleasure to yield to your lower self, but it is followed by never-ending regrets. On the other hand, it is a moment's agony to crucify yourself, but it is followed by never-ending joy.

Even more, you must rejoice. You should rejoice after you have



thanked God for the opportunities offered you and have used them. In fact a spiritual joy will well up in your soul. Many think that the interior life is mainly a life of repression, of self-denial, or self-crucifixion. But they are mistaken. These elements enter into it, but the underlying nature of it is joy. St. Francis is proof enough for that. He was continually happy.

Every time you have used an opportunity to better yourself, you must rejoice. Why? Simply because through it you give Christ joy and make yourself less selfish and more Christlike. There is positively no pleasure on earth like the pleasure that comes from pleasing God. In this world we can have only the happiness of hoping for true happiness in heaven. For there is positively no happiness on earth so rich and so sublime as the happiness that comes from the mere desire of enjoying God.

In view of the wonderful effect of the Holy Spirit upon your soul, it is important to know how to prepare for him. The best way to prepare is after the manner of the Apostles, who received such tremendous gifts from the Holy Spirit. They first of all retired to an upper room in Jerusalem to remain in solitude. You too must withdraw awhile from the distractions of the world that you might sharpen your power of reflection. Everyone can find a few moments to retire to the sacred sanctuary of his soul. Some people fear solitude, since they do not realize that God is so very much there. You must be truly aware of his presence there, and his willingness and power to help you.

In the solitude of the Upper Room the Apostles persevered in prayer. It was the first novena, nine days of prayer, which climaxed in the real presence of the Holy Spirit. In a similar way you should earnestly petition the Holy Spirit: "Veni, Sancte Spiritus—Come, Holy Spirit."

Cardinal Manning wrote: "Fire is always in the flint, but it does not appear until elicited by a stroke; the harp is mute, until the hand of the player elicits the harmony that lies in its strings. So, the soul of man, though containing the whole power of harmony with the Divine Will, does not manifest it without the assistance of the 'Finger of God,' the Holy Spirit." Hence you see the great need of steadfastly invoking the help of the Holy Spirit.

The apostles also used another means of preparation for the Holy Spirit. They called upon the Blessed Mother. As the Acts of the Apostles state: "May, the Mother of Jesus, was with them" (Acts 1, 14). You too must call upon her to help you receive the fullness of the Holy Spirit.

So many wonderful things were accomplished by the apostles after the descent of the Holy Spirit upon them, that many accused them of being drunk. And in a sense they were, in spite of St. Peter's protest that it was only nine in the morning. But the inebriating drink in this case was not wine, but a new kind of "spirit," the Holy Spirit.

In similar way you can expect tremendous things to take place in your spiritual life, if you are constantly alert to the inspirations and promptings of the Holy Spirit. ●

"What is troubling a lot of people is whether it is possible to lead a Christian life in a suburban community."

# Suburban Brigid

by John J. O'Connor, Tertiary

**I** KNOW YOUR PROBLEM. I have lived it for five years. What is troubling a lot of people is whether it is possible to lead a Christian life in a suburban community.

My experience has been that children are very sensitive to community standards and influences. Five years ago I was shocked to hear at the dinner table that our family must be wretchedly poor because we did not have an upstairs TV.

Since that time I have been busy fighting the notion that we must be desperately poor because we do not have a dish-washer, an automatic garbage-disposal unit, an ironer and dryer, a sun lamp, three dogs, two servants (one outside and one inside), or air conditioning.

The truth of the matter is that, while we have a comfortable home, our front porch is open to the four winds. No screens or glass. Our big back yard has no stone-inset patio nor outdoor grill. We do not belong to an exclusive country club. We do not go to Maine for the summer. We do not own either a motor boat or a yacht. We have only one tired station wagon and have no intention of buying a Jaguar as a second car.

It is hard work trying to convince our sophisticated children that love is more important than money. Most of them want to marry millionaires or heiresses—we have five girls and two boys ranging in age from five to

eighteen—so they will not have to put up with all the privations and hardships I am inflicting on them. I do my best, of course, but a college professor's salary simply does not permit unlimited charge accounts in fashionable suburban stores.

Our fast-growing children keep on telling me that a college education in the United States is no longer an adequate preparation for life in the atomic age. Our oldest girl, for example, wants to spend her junior year in Switzerland. By the time our third or fourth child is ready for college, I expect to be informed that Switzerland should be followed up by an air trip around the world.

There seems to be no end or limit to earthly desires and demands. We provide substantial and nutritious meals three times a day, but the current complaint is that very rarely, as a family of nine, do we go out to dinner. Quite a few people visit us from time to time, but we do not have an unending series of house guests. Some of the girls go to dancing class, but I have thus far failed to provide each of them with a horse. We have three radios, but what the children really want is a new-style record-player.

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**Dr. John J. O'Connor is professor of history at Georgetown University and has contributed many articles to Catholic periodicals. This and subsequent articles will deal with aspects of the tertiary and family life.**



ONE RADICAL SOLUTION would be to chuck it all and move back to the city. But I am convinced that we would have just as rough a time of it in the city as in the suburbs. In other words, I think we must fight the whole philosophy of materialism—the bourgeois, selfish, snobbish spirit—whether we live in a trailer, an apartment, a small row house, or a spacious detached house with formal gardens and a private swimming pool.

Since we cannot run away from our problem, I have been experimenting with two simple ideas that may be helpful to suburban parents.

If you live in a middle-class neighborhood, I would strongly urge you to go out of your way to show your children how the other two-thirds of the modern world really lives.

Another suggestion would be to try to persuade young people that the world is not their oyster, that they have an obligation to help others in need, that they ought to prove their love of God by their love of neighbor, and that they should not rest content until they have helped to bring a knowledge of Christ to people all over the world.

I suppose I have given thousands of talks at the dinner table on the necessity of love, service and sacrifice. I have talked about the poor in our own country, in Korea, Viet Nam, Africa and a dozen other places. In our family rosary every night we pray for sick friends, for acquaintances who have lost their jobs, for strangers we read about in the newspapers who are the victims of automobile and airplane accidents, for orphans and homeless people everywhere. Our house is a collection depot for those in the community who want to send old clothing to a

few of the 38 million refugees in the world to-day.

But it is an uphill, never-ending battle against keeping up with the Joneses. Catholic parents have a hard fight on their hands, first, to preserve their own Christian principles and ideals in a pagan world and, secondly, to be very sure that they are passing on to their children the real meaning and practice of our Christian Faith.

Whenever I feel discouraged, which is quite often, I think of Brigid. Our ten-year-old wants to be a Sister, when she grows up, and work in an orphanage. But she wants to found her own orphanage, to select the children for admission, to be her own boss. Brigid is a typical suburban child.

One day she told me in high glee how she had helped five suffering dark-skinned children in a far away country.

Brigid happened to read a picture-story about a young boy afflicted with yaws. The "before" photograph showed a terribly disfigured boy's face. In the "after" photograph, the boy's face was almost normal. The cure had cost only five cents. The story was featured in a mission magazine that has been coming to our house for years.

One of the greatest battles of modern medicine is nearly over, according to the article Brigid had picked up, and victory is almost complete.

Ten years ago, 50 million people in tropical countries were afflicted with yaws, a disease that begins in childhood and destroys skin and bones. The open sores of the disease on face, hands, legs and arms often made the victims social outcasts and

*(See page 320)*

# Meet the Catholic Church!

by Geraldine Liss, Tertiary

**D**ID YOU EVER NOTICE how much God needs us? No, we didn't say how much we need God. Everybody knows that without God we can do nothing and that with him there is nothing which we cannot do. But think how dependent God has allowed himself to be on us. He cannot create another human being unless two creatures choose to cooperate, to procreate.

He cannot have a saint unless a creature chooses to whisper, "Thy will, not mine." He cannot be present upon an altar unless a creature chooses to say, "Hoc est enim corpus meum." And the souls for which the Sacred Heart of Christ yearns so intensely can never come to him unless creatures bring them. In short, if converts are to be made, then we must make them.

This business of making converts is a many-faceted one. It is touchy. It is complicated. It is vital. It depends on God, but God depends on us. And it is necessary for the life of the church. According to the experts,\* we are losing three adult Catholics for every one converted. Besides that, it is estimated that fal-

len-away Catholics in the United States number five million! The greatest cause of this tragedy, is, of course, mixed marriages. So what?

So Christ must use some members of his Mystical Body to make up for what others are doing. And the ones that He is going to use, the ones on which He depends, the ones that He chooses to work through, are those who can truthfully whisper in the tabernacles of their hearts, "Fiat."

We, as Catholics, possess the most precious thing in the world. "Cradle Catholics," however, rarely realize the importance of the faith. A convert once told me, "Catholicism is like a gold mine. You inherited it, but I had to prospect and search and work until I found it and made it mine."

Allow me to quote from another source\*\* to further illustrate my point.

Catholics are the world's worse salesmen . . . I would have been a Catholic long ago had I known what I was missing. I could have been sold easily. So can thousands of non-Catholics. The main trouble is that many Catholics haven't the enterprise of even a dealer in second-hand cards.

Doesn't sound good at all, does it? The article continues,

And most of us share in that indictment too. For proof of that ask yourself how many converts you have made or tried to make in your entire life? Then compare your attitude with the activities of those people who stand on street corners or ring doorbells to win followers. It is pathetically true that, considering the market which is ours and the article that we have to offer, we are the world's worst salesmen.

But you say, "Just what can we do? Run up to the nearest Lutheran and say, 'You must be a Catholic.' Doesn't that job belong to the

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\*such as Fr. John O'Brien of Notre Dame or Fr. John McGinn, C.S.P.

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\*\*The Ave Maria, 12-12-42.



priests?" To both I answer, Hardly. First of all, we should note that over one-half of the American population has no religion that is a matter of real conviction or regular practice. So then, there are many who have no faith which will be disturbed by the mention of Catholicism. Actually if we are really thinking, Catholicism will hardly need mentioning.

Again let me use an example. One night I was hurrying to a meeting. While passing the campus Catholic Information Center, the director called me in. He introduced me to a prospective convert. We no more than said, "hi" when he turned to the girl and said, "My dear, I have just introduced you to the Catholic Church." And then he dismissed me.

That was the first time that the definition of church as a visible society had been put so bluntly before me. In other words, I am a visible part of the Church, and when people meet me, they are forming their opinion of the church. Everybody should know by the example we give that we are set apart by some distinguishing mark. It needn't be much. As a matter of fact, the thing that makes the impression rarely is much, the kind word when someone is catty, the silence after the off-color joke, the modest dress, the absence of a cuss word, the refusal of a drink after 12:00, the extra favor, all the little things, echoing from centuries past, "See how they love one another."

That good example is frequently all the mentioning many non-Catholics need. From there they will take over, and start asking questions. Then what do we do? First of all, be interested. The smug complacency of so many of us is responsible for scaring many potential Catholics away. Be ready to explain, but don't argue.

There is an old saying, "Win the argument, and lose the convert." If you can't answer the question, then look up the answer and bring it, but don't fumble in a feeble attempt and then give the wrong information.

Also make use of Catholic literature. The answers to many questions can be found compactly in numerous pamphlets. Take the person to an inquiry class if there is one in your town. But the person will rarely go alone. When the right time comes, introduce the person to the right priest, not just any priest, but one that will make a hit. Get the non-Catholic to pray, a prayer for light and strength that he will be given the grace to do what is right.

It is good to make the non-Catholic understand that just because he is inquiring, even if he goes to see a priest, he is incurring no obligation. Bring him to church. Pray, because faith is a gift from God, and only he can give it. Persevere.

Unfortunately, this list sounds extremely simple, and we all know that the simpler a thing is, the more difficult it is to do well, correctly. It would be fabulous if we could walk down the street and convert a crowd, or go into the heathen lands and baptize a whole tribe, or fight a religious war and convert whole armies, or be a king and order the whole kingdom to be Catholic.

But it doesn't work that way. Converts are made, one by one, slowly, slowly. Remember St. Monica. But there is everything to be gained and nothing to be lost by a friendly, interested, alert attitude. After all, there is no sense in being known as the world's worst salesmen, when we could be the best!

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**Procedure for dealing with prospective converts taken from suggestions by J. W. Maddigan, S.J.**

## A Meaningful Visit

by XAVIER CARROLL O.F.M.

**T**HE CHURCH IS SERIOUS about the Third Order. It indicates this in several ways, one of which is the requirement of a yearly Canonical Visitation. The Church demands a yearly auditing of the lay order of St. Francis in the same way as it demands it of all the convent orders. The Church is solicitous about the order. It wants to know, honestly, how it is progressing, where it needs correction, where it needs vitalizing. This is evidence of real concern. And if the Church holds this yearly Visitation to be so important we could do worse than to spend a few moments here getting to understand the provision more and exploring its implications.

The purpose of the Visitation has already been indicated. The Church, through the ministry of one of the members of the First Order, wants to gain a good picture of the external status and internal spirit of each fraternity, the grass roots of the order. It wants to see if the external forms, the guardians of the internal spirit, remain orthodox. It wants to satisfy itself that the true Third Order life thrives, that a genuine Franciscan spirit permeates the fraternity. It wants to detect abuses early and gently remove them. We hear St. Paul saying, "Let us return and visit the brethren in all the cities where we have preached the word of the Lord, to see how they are doing" (Acts 15, 36).

The annual visit of the Commissary Provincial of the Third Order or his delegate is a time of investigation, a check-up. But it is meant to be something more profound than that. It is a time of renewal, of enthusiastic renewal. It is a time to discover Francis' ideals anew. To recreate the spirit. It is an occasion to admit that we have succumbed a good bit to the very human tendency to slumber. Now we will awaken and rededicate ourselves. The Visitor represents Francis himself to us, he recalls to us the ideal of life we have embraced. We study ourselves and resolve anew.

There are other values in the Visitation. A sense of solidarity, of unity and communication with a world-wide fraternity is established and fostered. The Visitor arrives with news of our brothers all over the Province and we know the same thing is happening all over the world. We are all at work in one spirit. We feel part of the movement and no matter how small our Fraternity, we feel significant in our world-wide relationship. We know something of the elation of spirit the early bands of Christians must have felt when Paul announced to them: "The Church of Asia sends you greetings!" (I Cor, 16, 19). A fruit of this sense of solidarity is an interest in the wider needs and interests and projects of the order and province, for example, the Hour of St. Fran-



cis, the Sunday closing campaign.

The annual Visitation is valuable also in that it demonstrates concretely the interest of the First Order in the Third. The friars are solicitous for their lay brethren.

Each province has its own way in the details of the Visitation. What is important is that it be not taken lightly. It must not be perfunctory and superficial. Third Order members must not look upon the Visitor as just another guest speaker, the Visitation a time to renew old acquaintances. The Visitor is interested not only in the "vital statistics" of the fraternity—number professed, novices, postulants, etc. He is sent to inquire into the inner workings of the group. Visitors are hardly gifted with the ability to read hearts. But from certain ascertainable facts one can judge the inner spirit. The Visitor inquires about the tertiaries' conduct toward one another. How prospers the brotherly spirit? He wants to know how they appreciate the Mass, what is their attendance record. Then an inquiry into the reception of the sacraments. The members' solicitude for the sick among them. How do they get along with other organizations in the parish, how are they looked upon by the other Catholics? Finally, what activities are they engaged in? How enthusiastically do they enter into them? All these things speak eloquently of the intensity of Franciscan life in this Fraternity.

To get a really accurate health report on the fraternity some provinces provide an individual questionnaire for each member two months prior to the Visitation. The meeting before the Visitation he returns the form, unsigned, with his honest declaration. With this information the Visitor comes to a very clear picture

of things. All provinces, of course provide a questionnaire for the director and council.

If time allows, it seems a good thing to invite the Visitor to meetings of any special activity groups there may be. Perhaps he can offer suggestions he has picked up from the workings of similar groups around the Tertiary Province. At least he can learn from this group and carry the good news to other fraternities.

Granted the practical difficulties, Commissaries have mentioned the need for some provision for individuals to approach the Visitor privately if they so wish. The social that commonly follows the formal Visitation affords something of an occasion. More thought is needed here.

Finally it must be kept in mind that the visitor, just as other bearers of authority in the Franciscan scheme, is come to *serve* the fraternity. He, too, is a "minister," as Francis would have it. He comes to offer a service. His recommendations must be accepted in this light. If he is critical of anything it is that he feels correction is for the greater good of the fraternity. The second paragraph of Chapter III of the rule states: "... Should the Visitor recall a member to his duty by admonition or command, or impose a salutary penance, let such member meekly accept the correction and not refuse to perform the penance." It is also part of the tertiary profession: "I promise . . . also, to satisfy, at the pleasure of the Visitor, for faults committed against the same rule."

History has proven repeatedly that the survival and growth of Third Order fraternities is directly related to the intelligent and whole-hearted use of this wise institution of the Church, the canonical Visitation.

# BOOKS

**The Nun's Story**, Kathryn Hulme, Atlantic, Little, Brown, \$4.00.

Those women in black and white! Unobtrusive they try to be, but always they are the cynosure, the object of curiosity to the uninitiated and the object of affection to these "in the know." This book satisfies curiosity and engenders deeper affection. This story is true in the sense that it could have happened, perhaps not in the sequence depicted nor in one individual nun's life. We follow the story of Sister Luke, a Belgian girl who deliberately turned down an offer of marriage to join a nursing order of nuns. We see her bewilderment, her struggle, her improvement as she passes through her novitiate to her profession. We are taken behind the closed doors of a convent and are shown the humanness and the quaintness of these nuns. We follow her to the Belgian Congo where the heart of the story lies. Here we find suspense and tragedy, love and devotion. Here we find the benevolent arms of the Church working through her dedicated nuns. When Sister Luke takes leave of her assignment, the natives bank her compartment with flowers as a token of their love. In her lap is an ebony statue made by one of the natives to show his gratitude. The big struggle in the life of Sister Luke is obedience. She can never be sure that she has conquered her self-will. When the Nazi invade Belgium, she has to struggle with herself all over again to beat down the natural abhorrence of the enemy. *The Nun's Story* is not merely a book; it is a heart-warming experience. Strange to say, the author is a convert who was inspired to write *The Nun's Story* when she read in *Time* magazine: "Today, the monastery has begun to recapture the world imagination. It has dawned on the world that the robed nun, the cowed monk have a place in the Age of Fission." This book has been selected for distribution by Book-of-the-month Club, the Catholic Book Club and the Reader Digest Book Club. ●

**Medical Ethics**, Charles McFadden, O.S.A., E. A. Davis Co., \$4.25.

The primary purpose of a Catholic Nursing School is to produce a truly Catholic nurse. A Catholic Nursing School which would confine its teaching to the purely secular aspects of nursing would be forgetful of the very reason for its existence. This book is intended to give the Catholic nurse the moral education she needs in her chosen profession. The present edition is the fourth. New material treats such topics as: the extent of the moral obligation to utilize intravenous feeding, oxygen, stimulating drugs to prolong the life of the dying patient; the measure of responsibility to submit to radical surgery, to consent to amputations, to take up residence in distant places for the sake of health. There is revised material on the Contraception Movement, recent civil law on artificial insemination, new data on the Safe Period methods, sterility tests and autopsies. At the end of each chapter there are suggestions for discussions which enhance the value of the book. ●

**St. Francis and the Poet**, edited Elizabeth Patterson, Devin-Adair, \$4.00

From the time his "Cantic of Creatures" reechoed among the Umbrian Hills down to our nuclear fission age, Francis has attracted the artist and the dilettante, the poet and the poetaster. More than one hundred of these poems have been collected in this volume. These represent the efforts of more than ninety-five poets of renown. The many facets of the personality of St. Francis come into focus. In these poems he is named saint, ascetic, companion, poet, humanitarian, preacher, stigmatic, penitent, singer and lover of God. Despite his many sides, there never lived a more perfectly integrated person. Among the collection we distinguish some that reach the heights of real poetry and others that are merely good verse. Together they give us a clear picture of the saint who is beloved



of all. Read this volume and you too, like Rose Mazan will be able to say of St. Francis:

If . . . by chance . . . we should meet—  
You'd be walking down the street—

I'd know you!

Not by the clothes that you'd wear,  
Nor by the color of your hair . . .

I'd know you!

By your kindness to rich and poor,  
By your joyous spirit . . . sure!

I'd know you!

How you'd be followed by man and beast,  
And how you'd look—when you met a  
priest . . .

I'd know you!

Tho' the wounds in your hands and feet  
were hid,

I'd know you by what you said and did!

I'd know you!

**Cartoon Key to Heaven**, Robert Schuber,  
3600 S. KK Ave., Milwaukee.

This is a unique forty-eight page booklet. It provides speedy method of presenting the proofs from reason underlying our faith. It is done by a series of cartoons and a minimal of copy. We tried the book in our convert instruction and were pleased with the result. The trenchant, pithy resume of pages from the catechism is greatly appreciated and easily grasped. The booklet is not without humor which adds to its appeal. ●

**Eight Day Retreat**, F. S. McMenamy, S.J.,  
Bruce, \$5.00.

This volume is based upon the spiritual exercises of St. Ignatius. Fr. McMenamy's reflections form a commentary on the spirit and method of Ignatian spirituality. He telescoped into eight days the material St. Ignatius intended to cover in a thirty day period. This book is well timed in view of the Pope's recent statement urging more laymen retreats according to the Ignatian method. Fr. William Grace, S. J. edited these retreat notes after the untimely death of the author. ●

**An Ignatian Approach to Divine Union**,  
Louis Peeters, S. J., Bruce, \$3.00.

An important analysis of the Ignatian spirituality. There are some who believe that the Ignatian spirituality does not advance beyond the first step of the purgative

way. The purpose of this book is to dissipate this erroneous opinion by showing that the Ignatian method is intended to lead souls to the heights of sanctity. The author centers his discussion on the life of St. Ignatius himself as a living example of how the Exercises serve as a means of uniting one to God in a very high degree. The author shows, first, that the primary objective of the Exercises is to fashion men of prayer, men constantly united to God in the midst of daily tasks. He then analyzes Ignatius' own mysticism to indicate how the goal of the Exercises was concretely realized in the life of their author. He next scrutinizes the Exercises themselves for their reference to mystical grace and for the rules they provide for disposing souls for an intimate union with God. Fr. Peeters then considers the Ignatian apostolate in its relation to the interior life. Finally, he calls attention to the numerous followers of Ignatius who put into practice his directives. To aid the student of Ignatian spirituality copious notes conclude each chapter. ●

**Blueprint for Christian Living**, Our Lady  
of Victory Press, Huntington, Ind., 25  
cents.

These forty-eight pages of notes on Christian Living were originally given to a group of women, mothers of families, who were aspiring to assist in the apostolate of religious education of Catholic children in public schools. The pamphlet is divided into four sections. The first treats of the dignity and obligations of the various members of the family. The second discusses Faith, Hope and Charity in the family; the third takes up the four cardinal virtues and the last section treats humility, obedience, purity, patience and vocation. It is a clear, comprehensive treatment of important subjects. ●

**The Papal Encyclicals**, edited by Anne Fremantle, Mentor Books, 50 cents.

This paper cover volume of 320 pages assembles the main pronouncements of the Popes on the moral law. It describes the times and condition that prompted the issuing of the encyclicals. The collection begins with the first letter of St. Peter and includes Pius XII's *Ad Sinarum Gentem* of October, 1954. This book is in a class by itself and will be a valuable addition to any collection of books. It will also be available in hard cover. ●

# ITEMS of INTEREST

Bishop Ambrose Pinger O.F.M. was released by the Chinese Reds in Shanghai after serving every day of his five year sentence. The actual charges were never revealed by the Reds. Maryknoll Bishop James E. Walsh, who preached the sermon for Bishop Pinger's consecration in Chicago's Holy Name Cathedral in 1937, is now the only American Bishop remaining in China. Bishop Walsh is not in jail but his activities have been restricted. Two more Franciscans, Frs. Fulgence Gross and Cyril Wagner, are still held by the Reds.

Bishop Pinger was born at St. Bernard, Platte County, Nebraska, August 16, 1897. He entered the Franciscan Order June 1, 1917, and was ordained June 27, 1924. Two years later he entered the mission which he was destined to head.

The mission was founded as a Changtien mission when two American Franciscans, Fr. Emmanuel Behrendt and Fr. Philip Rittmeier, both of Chicago, entered the field in 1925. It acquired the status of an independent mission in 1927, after four new missionaries had arrived in 1926.

Fr. Ambrose Pinger was one of this group of four missionaries. He has been in the mission field of China uninterruptedly since that time.

In 1932, when the mission was elevated to the rank of a prefecture, Fr. Ambrose Pinger became its first Right Rev. Prefect Apostolic.

On May 18, 1937 he was nominated the first vicar apostolic and titular bishop and consecrated in Holy Name Cathedral by Cardinal Mundelein September 21, 1937. The American Franciscan mission of Changtien, as a prefecture apostolic, now became the apostolic vicariate of Chowtsun, one of the fourteen counties of north-east Shantung, China.

In 1946 when the hierarchy was fully established in China by the Holy See, Bishop Pinger became the first bishop of Chowtsun, a suffragan see of Tsinan in Shantung province.

Various reports have come to us during the past five years as to Bishop Pinger's condition. His prison term, we know, was a terrible ordeal and it seems certain that he was very badly treated during the first years of his internment. So far he has not made a public statement except that he was in "fair health and had lost some weight."

**Tertiary Youth Convention:** The Polyanna philosophy that God is in his Heaven and all is well with the world" was debunked by the Most Rev. Leo Pursley D.D. of Fort Wayne. (See page 291). "The False and vicious optimism of our times turns the world into a graveyard and buried hopes." "The truth is that all is not right with the world precisely to the extent that God is not in it and too many people who are in it are not concerned about getting into God's Heaven."

Bishop Pursley addressed the third annual Third Order Youth Convention at Notre Dame with those words August 14 at the Mass opening the three day congress. About 900 young people with their directors and moderators attended the convention, coming from all parts of the United States as well as from the far flung regions of Canada, Jamaica and Hawaii.

The topics treated in the general sessions, panel discussions and the kinesposium were: The Tertiary Vocation, Tertiary Spirituality, Tertiary Living, Francis & Joy and Tertiary Reward. The "Restoring All Things in Christ" theme was keynoted by Conrad Kellenberg, tertiary and University of Notre Dame law professor.

The resolutions noted that there would be no Tertiary Youth Convention next year because of the National Third Order Convention to be held in Boston October 24-27, 1957. And the congress went on record as supporting the overall projects of the Central Tertiary Organization, namely The Hour of St. Francis, The Sunday Closing Campaign and the Modesty Crusade.



Franciscan Educational Conference held its 37th national convention at Santa Barbara August 12-14 on the theme "Franciscan Life Today." Fr. Ignatius Brady O.F.M., president of the Conference, opened the annual meeting and will leave shortly for his new assignment at the International Franciscan College of St. Bonaventure, Quaracchi (near Florence), Italy. Fr. Ignatius read a letter from Cardinal Valerio Valeri, prefect of the Sacred Congregation for Religious, which approved the FEC program and congratulated the conference on the choice of a timely subject in accordance with recent papal pronouncements.

Fr. Maurice Grajewski O.F.M., Ph.D., J.C.D., of Christ the King Seminary, West Chicago, Illinois, was elected president of the organization to replace retiring president Fr. Ignatius Brady O.F.M. Fr. Maurice was born in 1916 in Milwaukee, Wisconsin. After his studies at St. Anthony International College in Rome, which were interrupted by World War II, he received his Ph.D. degree from the Catholic University of America, Washington, D. C., in 1943. A few months ago he received the degree of J.C.D. from the same university. The forty year old scholar is also secretary to the National Mariological Society, a member of the International Mariological Society, and of the Catholic Philosophical Association. ●

**Giovanni Papini.** The *Osservatore Romano* is unsparing in its praise of Giovanni Papini on his death; "he never once deserted his position as a Catholic," we read, and he became "one of the greatest, if not, as we believe, the greatest Italian writer of this generation." During his long illness Papini received frequent messages of sympathy from the Pope; he died a most edifying death and was buried as a Franciscan Tertiary. ●

**The Cause of Cardinal Merry del Val.** On July 25th the Sacred Congregation of Rites approved the writings of Cardinal Merry del Val in the cause for his beatification. The cause of the Cardinal Secretary of State of St. Pius X is said to be advancing with exceptional rapidity. Repeatedly we have come on reports that Cardinal Merry del Val was a Franciscan tertiary. Thus far we have been unable to secure any reliable information. ●

## FATHER FRANCIS

(From page 302)

**F**RANCIS THE LEADER HAS ever been the irresistible magnet of souls. Before his conversion he was moving spirit of Assisi's youth who chose him their "king." After his dedication to Christ he lost none of his natural magnetism and contagious enthusiasm. History records how quickly souls fell under the spell of his spirit and flocked to follow him. No matter that no two of his followers were of the same mold. All gladly acknowledged his sway. He continues to reign as a "king" among souls. His name is a rallying cry for the most diverse elements and temperaments. From his complete sincerity comes the power of his persuasive magnetism and the complete loyalty with which he himself first lived whatever he taught. In the office for his feast the Church proclaims: "It was experience that taught him, the experience born of the practice of virtue."

Celano adds, after recording the instructions Francis had given his sons: "He was never content merely to formulate his doctrine, but he rigorously put it into practice . . . When he was reproached for the excessive austerity of his life, he replied that he was setting the example for his order, as an eagle teaches its fledglings to fly." Or that other saying of St. Francis in his *Reminders*: "So much a man knows as he puts into practice."

Hence it is that today we have in his rule and in his words the very image of his soul and of his life. For the leader—so utterly sincere—could never preach what he did not himself practice. ●

## SUBURBAN

(from page 311)

rendered them incapable of work.

Today, under the leadership of the World Health Organization, the only important problems connected with the disease are finding the victims and giving them treatment.

In this fight against yaws, Catholic mission dispensaries are assisting WHO. Injections are being given by mission doctors and nurses.

I had glanced at the story about yaws and had done nothing about it. I could certainly have spared 25 cents for one small bottle of penicillin, but 25 cents seemed such a tiny amount that I didn't send it. The result was that five children afflicted with yaws, who could easily have been cured, are still suffering from yaws.

**I** WAS PREACHING CHARITY TO the children—without practicing it. This is precisely what happens in the suburbs. We overlook the little things that are really big things. We go high-hat. We think we can only help Catholic missions at home and overseas by big donations, a big check, and we never get around to making any contribution at all.

Brigid taught me a valuable lesson.

She persuaded an older sister to match her own quarter—the best part of Brigid's weekly allowance. Lucy, who is five, heard about the exciting affair and found a penny around the house. Brigid proudly showed me the letter of grateful appreciation the three girls had received from the mission society for their joint 51-cent donation.

Even if her suburban father doesn't always follow through on his own exhortations, I still think that Brigid has all the qualifications for a great lay apostle.

Raising a Catholic family in a suburban community is a never-ending battle. But Brigid convinced me that the task, however arduous, is by no means hopeless. ●

## BISHOP PURSLEY

(from page 294)

voice that says: "Seek ye first the kingdom of pride and power and pleasure, and all these things will not be added unto you because you will already have them." Yes, we shall have them; and like all the false gods that men have ever worshipped they will not hear our prayers, they will not feed our hunger, they will not heal our wounds, they will not give us peace. St. Francis made his choice. In our own time and place we must also make ours. And we shall be wise, so very wise, to make it under his gentle, loving guidance, according to the secret which he found in the Heart of Jesus Christ.

## TRIUMPHANT

(from page 297)

nal gates: and the King of Glory shall enter in." And from the angelic choirs on high comes the response, "Who is this King of Glory?" And the multitudes cry out with a mighty voice as the roar of many waters, "The Lord who is strong and mighty: the Lord mighty in battle, the Lord of hosts, he is the King of Glory."

These words, taken from the twenty-third psalm, may perhaps suggest to the reader, as they do to the writer, to give out with a familiar melody on this very theme but in a slightly freer rendition of the psalm from Gounod's oratorio "The Redemption." Unfold, unfold, unfold ye portals everlasting! . . . And who is he, the King of Glory? . . . He is the King of the Saints!"



CALENDAR OF PLENARY  
INDULGENCES  
OCTOBER

1. Guardian Angels\*.
- (3. Vigil of St. Francis—fast for the Order).
4. St. Francis—G.A. and P.I.
5. All Souls of the Order—Cap. (Conv. Nov. 3, Fran. Dec. 1, T.O.R., Dec. 2).
6. St. Mary Frances V. 3 Or.
12. St. Seraphin C. 1 Or.—T.O.R. (rest, Oct. 13).
19. St. Peter of Alcantara C. 1 Or.
26. Bl. Bonaventure of Potenza. C. 1 Or.
28. Christ the King.
30. Bl. Angelo of Acri C. 1 Or.

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